



CASEWORK • GROUPWORK • AUDIOLOGY • VOCATIONAL COUNSELING • WORK EVALUATION • PRE-VOCATIONAL TRAINING • SHELTERED WORK • JOB PLACEMENT

May 23, 1968

Mr. Hartford Smith, Jr.
18098 Roselawn
Detroit, Michigan 48221

Dear Mr. Smith:

I want to thank you for your excellent participation in the DRA-N.A.S.W. workshop. I feel that you and Mr. Sam Tucker had a difficult chore in as much as the keynote speaker certainly did not really delineate what the HEW reorganization was all about.

Your cooperation and participation was certainly valuable in presenting the social work point of view. I hope that we may meet again sometime in the future.

Sincerely yours,

Annette Marcus

(Mrs.) Annette Marcus, ACSW
Director of Social Services

AM/es

P.S. An honorarium check is being mailed to you under separate cover.

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Hartford Smith, Jr.

The Seeds of Discontent

10/4/67

Causation & Identification Juvenile Delinquents

As the title indicates the concern and purpose of this weekly series will be to look at, ~~analyze~~ ^{examine} and ~~examine~~ ^{analyze} the current wave of discontent being expressed throughout the many urban areas of our country. We intend to talk with and listen to those involved in today's social problems, conflicts & crises. This will include, both the participant, the ordinary observer and the trained observer, the spokesman and the follower. We want to know more about what are the forces that make for the current state of discontent that has burst so violently into large American cities. We want to know more about forces within this society that has led to a series of rebellious social movements that demand change. We want to know more about what of changes our country ~~is~~ ~~is~~ going to have to make and what is the probable consequences if it does not.

This series of programs will last approximately 13 weeks and will be

increase in crime so prevalent
in our country since the early
50's.

It Listen, as the boys attempt
to tell you in their own way
what it is all about in their
own language.

~~3~~ I don't think that the Natl. Guard
Army ~~armed~~ stopped ~~as~~ ^{ourselves} because
there wasn't anything else left to do.
I think the only reason they stopped
us was cause there wasn't anything
else to do. I mean anybody can hide
a candy store. But when you get
through with Grand River there
wasn't anything else left to do.

→ Life? All life is is a ~~chance~~ ^{chance} for
the Negro. Life is just a chance, a risk,
it wouldn't make any difference
whether they got shot then or
later. They going to get shot whether
it's physically, or well you know,
just as far as being stopped on
by the white. It don't make no
difference.

divided into 3 parts. Part 1, which begins tonight & continues for 5 who deals with the question of causation & identification of stress forces. We will concentrate on the voices of ^{the} rebel. By rebel, I mean individuals who have some gripe with the present order of things, and who as individuals or groups try to do something about it in either constructive or destructive ways.

The 2nd pt. which begins in November seeks to highlight what is being done, and what is not in the way of governmental, private and self-help programs.

The 3rd and final pt. of series which will begin in December will deal with the pulling together of these varied opinions, attitudes and proposals ~~are~~ into working statements and ~~principles~~ principles which we ~~have~~ ^{hope} will lead to social changes ~~that~~ ^{that} will allow for greater creativity, human growth and dignity.

Tonight, you will be hearing the voices, ~~the~~ ^{the} ~~planning~~ ~~the~~ ~~complaints,~~ and feelings of a selected group of ~~people~~ ^{deliberating} ~~people~~ ^{whose} ~~whose~~ ^{whose} behavior

has been judged serious enough to warrant removal from the community. We have selected delinquent boys for this ~~year~~ opening program for several reasons.

- ① It is important that they be ~~heard~~ heard, if we are to be able to completely understand the nature of the problem.
- ② Juvenile delinquency, particularly boys, constitute one of the largest rebellious forces ~~into~~ ⁱⁿ society today. Although they can not be looked at as an organized national force, of the total effect is the same and is an academic question as to organization. In some of their own ways they are ~~very~~ very organized at the neighborhood level.
- ③ Juvenile delinquents, particular boys have been in the forefront of every major civil disturbance in large American cities during the last 5 years.
- ④ Statistically, juvenile delinquents account for the largest

HALL FIELD

There are other feelings & attitudes. Feelings that tell you something about what has happened to them as human beings. Feelings that are less broad, feelings that are more tragic. Sometimes more pathetic.

Now just look at everything that has happened to you, when you were out there, when you were in your neighborhood. Really, just how do you as a human being feel about what was happening to you?

— Mar ^{you know}, it seem to me that at — you know that I was just lost out there ^{you know} & lost in America, you know, —

— Well, I was glad I wasn't out there during the riot.

— Well, what about before the riot? How did you feel — just looking at things around you? When ^{you were} ~~you were~~ you going? How did you feel?

— Well, like this man here said just lost. I was lost.

HARTF

Feelings of being lost, of being at odds with your environment. It was no accident that a large # of youngsters who are involved in delinquent behavior become involved by way of group participation. The gang, ~~is working out~~ an acting out, becomes a search for some kind of status, protection and meaning which all human beings strive for, which all human beings feel they must have.

During the past several weeks, I interviewed a # of these youngsters: youngsters who had been involved in group participation in various offenses committed against society. I asked them, what they ^{felt} ~~thought~~ went wrong, what ~~the~~ ~~had~~ happened, what were some of the causes ^{that led to their behavior} & feelings being expressed in destructive gang activity.

Well, I think ^{because} ~~that~~ ~~well~~ they get in trouble because most of the people when they ask for jobs they won't give it to them.

Hart - Do you feel unemployment is ^{then} one of the real ~~factors~~ problems for

a guy your age.

Yes

Hart Can you think of anything else?

— They say you have to be out of high school before you can get a job. But most of them are going to school, and still can't find a job.

Hart. um huh - you feel some of these boys that if they had had part time jobs while they were in school that they may want to stick in school, and they'd feel a little better about things and maybe wouldn't get into trouble.

— Yes, I see if they went to school in the morning by the time they came home and went to work and came back they'd be too tired at night-time to get out in the streets.

Hart. I see. Well, let's move on ~~and~~ get here to another young fellow and get his point of view about this.

— Well I think the police are too strict on the boys, for one thing. Just about ~~the boys~~ anything you do they're on your back for like you stand on one corner too long, they give a ticket for loitering.

They think like that. Another thing,
I think ^{young} ~~the~~ boy think they can get
away with a thing like that. They
~~take him~~ ^{come} down to ~~the~~ ^a youth home and
they're released the next day. So
they try it again. They think it's going
to work all the time till they get
too old and ~~it~~ ^{they} don't work.

Hart Uh huh - ~~well~~ ^{so}, you're telling me 2
things. One, that you feel the police are
a little too strict on some guys, and
on some younger guys you ^{seem to} feel they
aren't strict enough. Is this it?

Yes sir

Hart Okay. Can you think of anything else?
No.

Hart. Alright. Let's move around.

I think, why, ah, youngsters from
ages 12-16 get ~~into~~ in trouble is
because they have no homes, their
parents aren't giving them enough money
for things that they want. Some
parents just don't have the money to
give to supply their needs & everything
like that.

Hart. So they don't have what they need, and
you feel ^{maybe} that one of the only things

that they can do is either take it or steal it?

That's right.

Hart. How about that? Do you have something to add to this. Let's move around the ~~table~~ table. How about you.

Well, it's like this, if a guy walked pass and wanted something and looked and sees something he needs and can't afford to buy it. He just takes it. breaks ~~you~~ right out & ~~goes~~ gets it. That's the way I feel.

Hart. Do you think he thinks about what might happen if he broke it?

I think he knows what happens if he broke it. Why, for one thing he might get away and he might not. If he gets caught - that's it.

Hart. Alright. Let me go over this one more. You feel if a guy wants something bad enough & he happens to pass a store window, ^{not} and it's a risk of whether ^{or} ~~that~~ he can get it or get away it or not that that he will probably take it

if he had no other way of getting it?

Yes, if he, if he feels he can get away with it he just go out, take something and go.

Hart Do you think this is true even if he had some way, if say working and earning the money. Do you ~~think~~ still think he might do it?

Yes
Hart Okay. How about you, young fellow. Do you what do you think about?

Yes I think, ah, the problem from ages 12-14 is if people getting in trouble is that most of the time they just do they pull ^{b's & s's} ~~pieces~~ on the money cause they don't have nothing else better to do. And if the Community gave them something ~~do~~ better ~~to do~~ things to do than go out and get in trouble all the time all this wouldn't happen.

Hart. Do you feel that a lot of bored guys are ~~just~~ walking around. They just don't have anything to do. And that maybe by, by accidents they kind of get into difficulties

Saturday
Saturday
Saturday

or that ah they feel that ^{well} ~~by~~
~~breaking in~~ maybe breaking in and
entering is the only thing they can do.
um Most of the time when people get
in trouble they usually, they
usually be planning what they doing,
but you find you find, sometimes,
somebody just walked pass they see
something they want and they just
break out the window and take it.
Most of the time people plan b's & e's,
robberies and stuff - like that.

Not Okay. Let's move back here. You wanted
to add something there.

um Ah - it's just like on t.v. the
commercial like ah through the
week there's not too much trouble.
Most trouble comes on the week-
end. Friday night & Sat. night.
They notice that they don't have any
~~recreate~~ recreation facilities. Like
me, I live in an housing
project and ah our recreation
isn't open on the week end and
we haven't got nothing to do.
No place to go - ~~shoot baskets~~ or do
anything - shoot ~~basket~~ baskets or

anything like that so that leaves nothing for us ^{to do} but make trouble. It's a chance we take, but ~~everybody~~ ^{everybody} takes a chance once in a while.

Hart So, they closed down the recreation areas in your neighborhood on the weekends?

um And early through the week, about 6 o'clock through the week so that leaves the night and through the summer you don't have to go to bed too early cause there's no school ~~and~~ ^{so} there's nothing to do. So you just think of something to do. The first thing that pops into your mind is trouble.

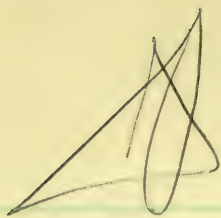
Just uh huh - Did you ever complain to the people who are running these things. Did you ever try that - these programs?

um Well sure, you can say something, but all they can say is I got a boss and I have to listen to him. He says 'close it.' So I got to close it.

Hart So it's almost like jussing the buck, huh

um Talking to a wall.

Hart I see. You had something



you wanted to add.

um I - I agree with him because
they I'm saying - they should
build more recreation centers
because I still stay in an area
where there's no recreation center.
Nothing like that - you got to catch
the bus or go real far to go to a
recreation center. But most kids ^{just} they
don't have the money to be catching
busses to go way out to recreation
centers.

Here, where area is that ^{you live in?} 12th St. area?

um The 12th street area on the west side of town.

Here Do you feel that - that kids are ^{maybe} angry
about this, that ^{they} don't have these things
in their neighborhood?

um Yeah, they are angry about it cause
it is, there's too ah too many

kid ~~just~~ running around ^{doing nothing} ~~just~~ ^{being}
~~stare~~ store windows & all that

um Well, ah, what these 3 have
said are good examples of what
probably happened, but, ah, mine is
this. Ah, you know I think that
ah, is the recreation center that
we have is not, ah, challenging

enough. I mean, you know, everybody like to play basketball & stuff like that. But ah, it's an everyday thing. You know - it bores.

Hart So boredom, you feel that ~~the~~ ^{the} things that are offered ^{- just really} are ~~are~~ challenging to you. It's kind of like the same old things.

um
again Yes
Well, ah, know, ah, yeah the ~~the~~ ^{that} reason ~~for~~ I made the statement that I ~~know~~ made, you know, was because, you know, all this go back, ah, to the 'virtue' thing. You know, I feel, ah, you know if more Negro teenagers, you know, could get more jobs. A lot of this, you know, ~~could~~ ^{would} be, you know, eliminated.

Hart A # of significant clues to their behavior is mentioned ^{by the youngsters} in the last dialogue. Let's look beneath the surface of some of their statements & analyze what was said.

lack of meaningful jobs,
poor community relations,
inability to delayed gratification
as a result of the economic
history of the family, and

an old & established American
value 'getting something for nothing.'
lack of meaningful recreational
programs, boredom & a need for
action & something meaningful and
racism.

Let's look at the schools in terms
of the care & guidance of youngsters,
the school, the teachers are second
to only to parents in this area of
social responsibility. It is important
that we get their perception of schools as
a source of assistance, as a way
out.

Well, in this age group that we
been talking about, & guys within
your age group, a large # seem to
have difficulty sleeping in school.
What do you think some of the reasons
are for this?

Well, a Negro ^{you know} and a white man
went to the same school, you know,
had the same education, you know,
graduated at the same time, you
know and then went to look for
a job, and went to the same
place, you know to try, you know to

try, you know and get a job. The white man, you know his chances of getting the job are ^{about} 10 to 1, you know, better than the Negro, you know so, a large # of Negro teenagers, ^{you know} they feel that it's not necessary to go to school cause ^{the} putting it to use it ^{really} don't seem to do any good.

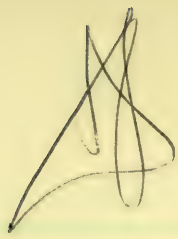
Wm. Well, I think that ah, the teachers had more patience, oh, with people that go to school then, the school might be able to become better.

Walt You feel the teachers are somewhat impetuous?

Wm. Ah, ya. I'll go back to white and colored. They all have their own certain pets and that gets ^{at} any person mad that goes to school, and at, they just say, 'what's the use of going to school?'

W. Like some days, you might, ah, don't want to participate in class or things like that. Well, ^{then} the first thing the teacher jumps ~~on~~ ^{up} you up, and wants to expel you, or beat on you

or something like that, and ah
when you're trying to ~~do~~ your work, and you
know you can't do it, ~~and~~ you ask
your teacher to help you. ^{well} when he was
saying about future or when you ask
them to help you, ^{you know} well oh, ~~they~~
^{they say} say most of the times they're too busy,
or got something else to do. And then,
ah, when it comes for card marking,
you see that you got a low grade,
& then ^{well} they tell you that you ain't
been doing too good in your work. &
stuff like that ~~and~~ certain classes
will, ~~at~~ when you did ask for
their help they didn't give it to
you. And as far as people dropping
out of school ~~ah~~ I feel this way
about it. Like say for instance a
person wanted to go through
high school without finishing college.
The young average teenage freshmen between
16-17, sometimes 18, it all depends upon
how they go through school during their life.
Well, ^{oh} say for instance they go through
school and they get out of high school
when they ~~are~~ ^{are} 18 and they don't
want to go through college well, oh and



they want to get a nice job. Right?
Okay, then after that when they're
18 before they can get a job, well,
the next thing they know the Army
is trying to draft them. So, oh, I
don't see why ah, most people
drop out of school except for ah,
simple reasons, ^{that} mostly ^{it's} mainly ^{it's} the
~~the~~ teachers.

Q. Mainly the teachers?

Ans. Yes.

A. I think that ah, most, ah. Negro
boys drop out of school they didn't
want to go in the first place and oh,
when they got there they didn't feel wanted
and so. ^{they} gave them all the more
reason for dropping out. It made it
easier for them.

Q. For nothing the teachers are strict on
the children, like ah, if you throw
some paper too far around the room or
something they ~~for~~ put you out of the
school for that. They ~~put you out of school~~
for throwing paper airplanes, throwing
airplanes all around the class. They
sometimes they sit you in corners for it.

Sometimes, you won't even be doing nothing. It's like you don't want to be doing nothing, you work. They'll send you home for that.

I feel there is too much partiality still in school now a days.

Partiality?

Yes, like say one messes up in the class, say the class bully or something then nobody wants to tell on him when the teacher asks who done it, so 'everybody has to pay for it and then again say the teacher's pet does something ^{well} and nothing happens ~~and then again say the~~ But then somebody the teacher doesn't know too well, a new person or somebody she doesn't like as much does the same thing well, they've expelled from school.

Next. In the discussion, thus far, there is a noticeable absence of remarks by the boys about their families. Maybe it is too difficult to talk about, so they focus on symbols of authority in the environment. Something that is not too close to home. Who is more convenient, teacher? Why? The nature of many

Of these youngsters ^{learning} problems require more individualist instructions & attention. It is impossible to individualist on the present class room conditions. Research indicates that a ratio of 1 to 8 an optimum conditions for this process to occur. The average class size in Detroit & other large urban areas is a ratio of one teacher to 35 or 40 kids. School then becomes an angry, frustrating experience and teachers become symbols of something bad that happened to them. So they project the blame of all of their difficulties onto the teacher. It also, perhaps, tells us something about some of the attitudes of some of the teachers ~~about~~ toward problem children. Life then, from this point on becomes a running battle with authority figures, testing limits in a search for an easy way out. Authority then is no longer a human thing but a restricting force which they must fight. Here their comments regarding the police dept. who for them represent the epitome of authority.
The thing that makes them have so much power over everybody else

Cause they have a blue uniform and a badge and a gun.

mm Does when they get you, they get you in their car they can do, they can ~~say~~ ^{lie} on you. They can, they can say anything they want to say. They going get a whole lot of people like that, a whole lot of innocent people are going to be in trouble just by ^{that} 1 or 2 men say to you know they can't get out of cause the man the men going to believe the ~~police~~ police before they going to believe the victim.

Hart. Do you feel that police men are needed? What do you think, we ought to get rid of police men or what?

mm I think they're needed, but we don't need all that they do. I mean everybody has a job to do & they can do the job right. I think they're going about it the wrong way.

Hart. Uh, huh.

mm I think we need police men, but they only need so much force to enforce the law. They just use all their power at 1 time instead of just using just as much as needed.

Hart Near the end of the interview I

asked the boys what they felt was
needed and what in their way of
thinking was the possibility of it happening.
The grown-up people in Detroit should
take more interest in the young people.

I think that ah, the older people
now-a-days were born at the age
they were they were never kids.
What they fail to see is that when they
were young, our age things weren't like
they are ~~now-a-days~~ today. Things change
all the time & everything changes so
when they were young they didn't do
what we do today. And ah, they
always yell about how they got beat
and ah, the police never come around
and hit them on the head ~~us~~ with a
stick ^{or anything} like they do us.

Like the younger people 12-15 go to
get jobs. They go ^{up to Stokes and} ask people for jobs,
and people don't want to give them jobs,
and go up to employment office on Woodward
and ah you write out your application and
you're young and they say, 'well, this
boy is too young to be working. So we're
not going to call him ^{probably know} & they get mad
about that too. ~~So~~ ^{AND} since they're not

going to call we might as well go &
steal us some money to. The people won't
give the young people a chance to make
no money. Like they see all the old
people wearing nice clothes & they see
all the young people don't have no kind
of clothes and they want em, some of
them want to get the money honest &
some of them just don't. But they
should give the people ^{who want to get the money} honest
chance.

um You know I believe that ah, you
know that if it will continue
you know crime as young as you know the
whole setup. you know is the same as
long ~~long~~ as they don't make no changes. You know
I don't believe that there's a way out
as far as up to now. You know, I don't believe
the world be, ah, ^{not} unless you know
the white man wake up ~~the~~ & see the
~~ad~~ ah, what the Negro long for —
more than 300 years. You know ~~long~~
~~you know~~. Start & try to do something
better about a better job & better
home conditions you know there never
was equal power.

um Well, ah, if they open up more

jobs and man plans I think
there might be hope. But oh
it will continue for a certain
2-300 ^{more} years. I think they'll continue
to do the things the way they have
been doing.

W see ah. I think they going to
continue to doing ^{what they} ~~the things that the~~
~~have been~~ done. One reason is
because most people think they can get
away with it and they'll keep
trying until they fail.

Well ah. I don't think it's
don't think there ever be a way out.
That's ah, at least until most of the
Negro World this was up to reality, and
ah see what really is happening, see
cause most of our Negroes they get a little
education & then they look down at the
Negroes who still hasn't get nowhere see.
The white man you know every time a riot
comes up after summer you know ^{that's something} ~~that's~~
you know was it necessary? You know why
don't we sit down & talk about it. You
know well it seems to me we been doing
that for the last 100 years and we
still ain't got nowhere. I don't mean

that we should riot for no cause at all,
but, oh, you know I think riots you know
should be last alternative ~~you~~ know.

as something you know a last resort you
know ^{if it's} ~~if it's~~ a better way I be willing to go
along with it. And I think that
all other Negroes would, but oh, it seems
that you know no ~~other~~ ^{better} way has been found so
rioting is the last resort.

Hart. They haven't got anything to lose then?

W. Well I wouldn't say that
you know, but oh, but most people
think that way.

Hart. I see.

W. It's a lot to live for.

Hart. These are the delinquents: reckless,
ambivalent, pessimistic, angry, materialistic
self-center, confused and yet is in
some ways profoundly realistic ~~and~~ in
assessing their social situation. Their
sheer sighs alone make them a serious
~~that~~ threat. If all were
apprehended today, there would be no
plan to put them. Their behavior &
attitude must be considered against
the background of racial & ~~social~~ ^{social} economic
problems ~~existing~~ in this country.

for many years. The fires & rebellions of recent years, however, may be a signal that time is running out. Tonight we have merely given you a glimpse of this problem.

Next week 'Seeds of Discontent' takes a look at the growing sub-culture of the Hippies. There are striking parallels between the causes & mood and rebellious period of these two groups. Together they both form the basis to a very serious threat to contemporary institutional establishments.

Dave

This program is produced by Dave Lewis for WDET FM Wayne State Univ. David Pierce - engineer. This is Wayne State University radio.

Page # 1791

Seeds of Discontent # II Skippers

This is the ~~#1~~ DND in a series of programs entitled 'Seeds of Discontent'. Here to ~~bring~~ present the program is Hartford Smith, Jr., Supervisor of the ^{Serving} ~~and~~ ~~Unit~~ Unit maintained by the Mich. Dept. of Social Services Delinquency ~~and~~ Rehabilitation Programs. Mr. Smith

Here, - Thank you, and welcome to 'Seeds of Discontent'. Again, the purpose of the program during these first several weeks is to look at, analyze and listen to the voices & concerns of individuals or groups who have some gripe with the present order of ~~events~~ ^{things} and who as individuals or groups seek to do something about it in constructive or destructive ways. It is our ~~best~~ belief that by listening to & analyzing selected dissident forces within our society that we may be able to understand the total reimpregnation of ~~the~~ ^{current} social & turmoil so prevalent in our society today especially in large urban centers where the majority of ~~the~~ ^{our} population live. Only out of this kind of dialogue can we hope to look beyond ~~the present~~ to plans & actions that can lead to a

life that holds greater promise and meaning for all.

Last week you heard the voices from a selected group from the growing population of youngsters being classified as juvenile delinquents.

The delinquents were basically from a lower socio-economic strata of society. These youngsters found overwhelming odds on the road towards becoming free, responsible & contributing citizens. To a large extent they were victims of a ^{history of} ~~practical~~ socio-economic problems, which to this ~~late~~ date we ~~have not~~ ^{have not} got around to correcting.

Tonight we move to an entirely different strata of society to the growing disenfranchised white youth of suburbia & the middle class. We are going to look at the growing sub-culture of the hippies.

Although the hippies are different from last week's group in terms of social, social economic characteristics and to a certain extent in terms of expression of behavior, there are striking similarities to their outlook, ^{then} ~~concern~~ and rebellious mood.

The term, hippie is derived from

Catherine
Coltrane

the old be bop & praise 'hip' which
later the cool jazz movement of Miles
Davis & John Coltrane became hip.
The term connotes to be with it. This
is ~~basically~~ basically when it is
applied to the Hipster & Modern
Avenue term and does not fully
reveal the depth & concern of the people
involved or what it is that they are
striving ^{for}, what it is that they are
seeking to be with. During the past
several weeks I interviewed a # of
young men who live in a developing
hippie community just South of W.S.U.
They were rather resentful of the term
hippie.

what it is that they're striving for,
what it is that they're seeking to be with.
During the past several weeks, I interviewed
a # of young men who live

They were rather unenthusiastic of the term Hippie,
but readily identified with the Hippie
philosophy & Hippie values. And they agreed
to discuss the matter with me.

First, as they attempt to define what
Hippie means.

The main Hippie movement is, oh,
mainly, oh, what you could call a
change of society in a few ways done by &
expressed by Hippies. And oh, I mean
that I'm sure they don't mean to
change ^{the whole} society, just a few points of it which
^{they consider to} ~~be in their benefit~~ be in their benefit.

Here What are some of these points which you
feel needs to be changed

Well, one thing is there is a lot of
① prejudice in the world and that is
one of the main ^{factors} ~~factors~~ and I say
that there is as much prejudice against
Hippies now as there is Negroes. And oh
that's kinda ridiculous, and I think
that's a main point in the Hippie

movement.

Here. What does the term Hippie mean? ~~Oh~~,
Um Ah, to most people it would be
^{another} ^{follow} (2) anybody with long hair who dresses
funny, acts funny, but, ah Hippie
itself, it started out as an organization,
or not so much an organization, but
just a group of people who were very very
serious about doing things in their
way and trying to build their surroundings
to suit their taste. ~~Oh~~ and, oh,
now more people have gotten into this
Oh, the kids that come in and go along
for a free ride: they dress funny, you
can see them down on Penn Street,
they get off their cars and they'll
dress up in their, they'll put their
beads ^{on} and they'll go out on the
street and play Hippie for a while, and
this, these people ~~are~~ the ones that
are seen MOST often, but aren't the
ones who are doing ~~the~~ work in the
community. You have very dedicated
people, like ^{at} Mr. Sinclair, and ah
Gunsberg, oh in this particular area
who are building things ~~the~~ newspapers,
and ah, the Workshop, ^{and} magazines to

build an atmosphere ^{that} which they feel
is ^{one} ~~good~~ ^{that is good to live in} ~~in~~ ^{that} ~~atmosphere~~

Hurt. Basically, then, Hippies, if I may
use that term ~~mean~~ the rebuilding
of a community? You're talking about things
like. They want to build their thing,
make, ~~make~~ ^{make} it work for them.
because what they see on the outside
^{and when they come from} they can't agree with and so they're
building it their own way.

That also strengthens the point ^{of} that I
made about prejudice ~~that~~ they have to
change it to suit them, because in the
world things can not be as they
like it because there is prejudice against
them.

Hurt. Now, from what I can understand,
perhaps there are what you might
call some hangers on, some who are going
along for the ride. Why do you think
the Hippy scene, what's out there
is happening, or what is happening in
society which you feel might lead to
the ~~which~~ open all, as you well
know! The Hippies are rather unpopular.
Why would so many people, who then

them much less themselves.

um People always give you this stuff, um, that we're trying to escape from reality responsibility. um - it's a lot harder to be responsible for yourself when you don't have ~~an~~, ~~no job~~ have, for example, no job, no money, um, maybe you don't have a high school diploma there's no way ~~for you to get any~~ ^{for you to get any} higher if you work within ^{your} societal structure. You're a lot more responsible for yourself when you're working with yourself and you're using ~~yourself~~ yourself as your own tool instead of expecting people to provide for you for whatever you have done for them, you know why ^{why} ~~why~~ play their games?

um People are trying to form colonies, sort of tribal like existence - well, ah, a bunch of people that have the same kinds of ideas ^{but at the} ~~that~~ actually have a right to live the way they want to live, to believe what they want to believe! ~~they~~ ^{they} ah, should get out by themselves, and start living for themselves and realizing that ah

things that matter ^{are not things} ~~same~~ that matter to other people.

Mr. Brown they have seen so much on the outside, materialistic values that, oh, they're finding ~~what~~ once they get a taste of ~~esthetic~~ aesthetic values, ah, and what art really is, book, music, and ah, any other forms, ah they find there is something here ^{that is} very strong and very very holding and they stick together for these things and oh, if they were able to build a complete society on their own ^{type of} ~~national~~ land it would be ^{ah} very unmaterialistic, and very very strong on the art lines and self-expression and ah, doing your own thing.

Hart. Basically, these ^{they} Hippies are a group ^{of young people} that ^{who} wants ~~there~~ ^{their} ~~own~~ community? a community ^{which} is based upon different values. They are searching for values which ^{will} allow for more individual expressions ~~in~~ values which ^{will} have ~~more~~ ^{personal} more relevance to their own ~~own~~ ^{personal} existence. Certain key words are important ⁱⁿ understanding their behavior: feeling, seeing, meaning, belonging, non-conforming.

In the past 2 years the ranks have grown at an amazing rate. A recent ~~Time~~ ~~Time~~ magazine article estimate their population to be in the neighborhood of 300 thousand. This may be a conservative estimate. In any ~~case~~ ^{event} they are here. The following Disque suggests ^{some of the} reasons ~~why~~ why they are here.

Materialism, that's when the kids on, you know, that's one of the big gripes, you know well ~~but~~ Johnny has to go to college, Johnny has to have a ~~good~~ job, Johnny has to get a good car, Johnny has to do this Johnny has to do that, but Johnny doesn't have to grow up ⁱⁿ in that, in that, in that is that environment that just involves money, money, money. Cause money is nothing. It's a curse that's what it is. It's a curse that the govt. has thrown upon us. ^{And} It's sick, it's mentally sick to see people lose spiritual values, ~~for~~ and values of, of money ~~in~~ love love on money.

The things that's doing it is these kids have grown up in the apathetic

environment ^{you know,} where nobody really ^{I mean} cares about ~~anything~~ anybody else, I ^{you know} like I ~~grew~~ ^{grew} up in suburbia and I just, the only thing I have to do is keep up with the Joneses and you know like if the Joneses ^{Joneses} have a problem ~~it's really~~ or something, I don't, I don't it's none of my concern, it's none of my business. That's a lot of what you hear in suburbia, it's none of my business, let me stay out of it.

Another thing bad about society besides prejudice is the race to outdo the fellow man.

Society has gotten so narrow minded, and for if, ~~if~~ if, if, if, if, you know if it meant me getting on my knees and begging ^{em} please listen to what I have to say, you don't have to agree with it, but just try and see why what I'm trying ^{to} to tell you. You know I'm not going ^{to}, you know you said 'Share a Bible in front of you', well here it is -

WELL, ^{you know} ^{THIS IS WHAT GOD SAYS} ~~THIS IS WHAT GOD SAYS~~, you know I'm not saying this because I don't know God says, but I want ^{you} you to listen, I want you to listen.

I want you to open your ^{mind} ~~eyes~~ ^{the} ~~this~~ ^{this} minds of society, ~~it~~ in this, oh, ever since the post-war, Post-world war II, ^{it seems} they gotten, they gotten so closed up. They're so tight, they ~~want~~ ^{want} an ~~on what~~ ^{they} they just want to see what you know ^{you} ~~they~~ have the freedom to do and be as I. You don't, you don't have the freedom to be yourself. You have the freedom to be as I.

we Well like I was going to say before it's not only that they're so narrow-minded; it goes deeper than that that they have practically no mind at all, ^{it's} ~~they~~ just programmed into them, until they ^{become} ~~become~~ a machine, like a computer that shoots things out automatically -- it's it's even a human reaction any more, it's ^{just} ~~just~~ mechanical reaction that they do this thing.

we I'd - to take for example, color, now, we like color because of what it does to our eyes when we see it, and oh, in society they see like ~~an~~ extremely loud shirt, the first

thing ~~that~~ they see, or the first
thing that they sense is all this
color, and if they'd stopped and
enjoy seeing all the color a moment
instead of coming up with the reaction,
~~that~~ 'Good Lord, that's loud!' And it's so
different that I can't like it because
the people around me will think I'm
funny, if I do."

And you know another crazy thing is
~~that~~ you get a guy and he'll go into
a book store and he'll be looking for
a book to read, ^{okay} and he'll pick up a
magazine with the craziest, loudest
color cover on it, you know, and ^{you} know
advertising people will tell you this
if you want to sell their product,
what do ~~you~~ ^{they} do, package it so ~~that~~
it hits your eye! And you go to work
everyday ~~and~~ in a gray flannel
suit, and they like 7000 other
people, so who cares, ^{you know} it's really
silly. ~~you know~~ They'll buy the
magazine, but they won't buy you.

Record - Bob Dylan
Times in Change.

Hart. The Skippers feel that the spiritual or soul qualities of American life leaves much to be desired. They feel at odds with their environment. They want a more meaningful & sensitive environment which will see, feel and hear them as significant people with creative energy & potential. It is a reaction against massness, and the impersonal forces which is a product of a rapidly changing industrially society and technical specialization. They are reacting against pressures to achieve, to strive and to obtain material wealth at the expense of other human qualities. They are very aware and ^{often} troubled by the numerous contradictions in our values concerning human dignity & equality. They are very aware of the land of promise & when it falls short.

What to do about conditions & how is still being studied. And there is not total agreement. However, in the following discussion they do suggest some of

struggles for the formation of a new humane society.

mm The whole thing is to share people, what, what we feel are the realities and the things that are important.

mm Yeah, but as you can see they aren't buying what you are telling them.
mm But they are.

mm No, they're not, they're not, you know, you walk down a street and you know somebody's going to say, 'Well, here's a comb, buddy, comb your hair.' But you got, you gotta, you gotta go, you gotta learn to society. You can't be stubborn with them. You gotta, you gotta ^{do a little} ~~go with them a~~ ^{bit} ~~little~~ their way without ^{actually} changing what you believe in. You gotta, you gotta ^{show that} ~~tell~~ em like you're doing this wrong because and you'd have to say this in a new way not just you know turning your nose up tight.

mm Right. What ^{are} you are speaking of, religion or hippie philosophy? You can't just put anything on somebody and say like 'Here's the Bible, ~~you~~ read it

it this is the way to go. ~~This~~ is your salvation. They won't buy this; they have to find it themselves. And oh, this is what's happening here. People are finding, oh, a way to live, a way to be themselves not by somebody grabbing ^{your} an arm and saying 'Come here, kid, do this.' But by seeing it happen, it forms a change, it makes a change.

mr The only druggs that we could possibly have or obtain is like what happened in San Francisco, now the only way that ad they achieved what they'd started to achieve starting to achieve is like as far as hippie stores, hippie school etc, and so forth is at, ~~is~~ ^{when it is} ~~that~~ when the hip - when the hippie movement in Frisco got so big, people could no longer fight it ^{but} had to start accepting it. And that, and therefore, since they can't fight it they have to accept it, and ~~that's why~~ that leaves way to a new struggle to at get things done.

mr Like the term ^{of} drop-out, you know, 'don't drop out from society'

stand and fight it 'is' is not in
the ^{non} actual non-violent means but ~~at~~
you know, not when you go out and
we shoot the police man, not like
that, as - as though we could get
involved in just just the thing that
they're doing, get into the jobs they're
doing when ^{this} is in away the
hippie movement should be this, the
this movement, I guess you'd call it
the love movement should not of
dropped out and made its own colonies,
^{you know} it should of, it should of spread -
it should have spread. That's where
^{I don't know} I think it went wrong was in, was
in dropping out. It's ok, it's that - that
when it failed

Now, ^I I intend to differ with you
there, ^{because} whenever you have a
something happening in a certain place
it changes all the things around it.
It has to. Now, you're finding art,
ah, like the psychedelic type art, ah,
moving into advertising, ^{and} ah, you're
finding it moving into music very,
very strong - ah - about 50% of the
music written today, I would say

is written by Hippie groups or ^{people} ~~who are~~ associated ~~by them~~ with the Hippies.

And ah, just this in itself is affecting a change on the outside. Ah - this, this movement I'm certain will ~~at~~ last for years and years; and it will go through many, many changes.

Here. One of the controversial aspects of the Hippie movement is its use of drugs. Rather than a mere kick, the Hippies tend to view the use of drugs as an intricate part of changing the world around them. As another dimension of strategy for change.

~~~~~ He would like to see more of <sup>the</sup> ~~these~~ establishment turn on with drugs. There's no two ways about it. Now, oh to give you an idea of what it can be like. <sup>Dr. Let's</sup> put it in terms of seeing things, oh, if you only open one eye you have no depth perception. The only way you can tell how far away an object is by its size, you open the other eye and immediately, you have depth perception because you're looking at it from two different points. Each eye is separated from



the other, <sup>and</sup> ~~because~~ you looking at  
it from 2 different points. ~~Then~~ Then,  
you can judge distance. Ah, turning  
on with a drug can be like ~~having~~ <sup>yellow</sup>  
a 3<sup>rd</sup> eye. Getting a deeper, ah, ah  
ah a ~~much~~ <sup>snuff</sup> deeper understanding & ah  
perception of what ~~it~~ is going on because  
a lot of times, <sup>ah like</sup> if ~~at~~ I'm on  
I feel that I'm still myself,  
but I'm in a <sup>different</sup> ~~deeper~~ plane. ~~I feel~~  
I feel <sup>that</sup> every- everyone is stoned in  
in a sense and this just sends me  
in a different plane where I can  
see a little bit differently. I don't  
think quite the same way <sup>but</sup> as I  
did before. I have different reasons  
for reaching conclusions that I did  
before, and with this you get a  
deeper understanding of the things  
that you're saying. Now, they may just  
be trivial. It's ~~that~~ <sup>that</sup> you're, that  
you're delving into and they can  
be, again, very very deep things. Most  
of the time they're things that aren't  
materialistic. They're ~~at~~ in a  
spiritual vein, or ah, ah in ah  
running along with aesthetic values.



un Like when we say a person is straight, you know, ~~to~~ not high on anything. Well, you call that reality: the things he sees and feels then. Well, I've always felt this sorta way, it's a whole big plane of reference thing, you know, like where you are. How do you know that that just being straight is the real reality? If you really, ~~say~~ you really can't say that so that being high on drugs or something gives you just a different perspective of ~~something~~ <sup>the whole thing</sup>.

Hart. Some final thoughts and reflections on Hippie Philosophy.

un Men must always try to strive for this utopian state, you know; you must always try and achieve the perfect happiness you know; you must always try this, ~~you~~ <sup>he</sup> must keep doing ~~this~~ <sup>it</sup>, because if he doesn't he's going to lay stagnant and he's going to become nothing.

un Let me just say this much in closing, that the people that are going to be listening to this stop fighting this and just dig it.

Hart. As with the selected group of



delinquent youngsters heard on last  
week's program. The Shippies are  
anti-authority, angry, confused and  
alienated. They tend to view social  
responsibility mainly in terms of their  
own needs. Their various social  
experiences with drugs, love-ins and  
tribal-like colonies suggest protest that  
is aimed at its own identity, roots  
and eternal oblivion in today's  
world. They are asking for more meaningful  
participation & acceptance, ~~for~~ more human  
dignity and equality. However, the  
very nature of the movement with its  
attempts at isolation and disengagement  
from the pressures of society & the  
driveness <sup>forwards</sup> ~~for~~ smaller type tribal units  
with an independence set of conforming  
values & codes tend to contribute  
to their sense of alienation. There are  
some suggestion that the use of drugs  
may become a cult in itself. If  
this happens all of the creative  
potential expressed in some of their art  
forms & humanistic philosophy may  
dry up. For some the movement  
has already become a senseless,



disruptive ritual. The Delinquent, discussed last week and the Hippies heard tonight form the basis of a very large & seriously disconcerted segment of rebellious & disenchanted youth who are in  $\longleftrightarrow$  Conflict with society today. If these groups are not reached and brought in the <sup>larger</sup> mainstream of American life the consequences in terms of loss of Creative ~~production~~ productivity, future strife and social disorganization may be catastrophic and tragic. It is doubtful that they can be brought into the mainstream until they are some basic reforms in America's traditional way of meeting human needs and solving human problems.

Next week, 'Seeds of Discontent' takes a look at the sub-culture of poverty. You will hear the <sup>voices</sup> ~~voices~~, the concerns, and problems of the poor as they attempt to explain their position in today's world. ~~It~~

*on* This program was produced by Dave Lewis for WDET radio, Wayne State University, David Pierce, engineer. This is Wayne State University Radio.



1. Cannot do long range planning - must plan from year to year - Build hopes <sup>long, may dash</sup>
  2. no Bldg. funds
  3. Shortage funds  
Only a drop in the bucket.
- 

4. Inefficient as a pressure of short-term planning

---

5. Inability to involve some of the new emerging groups.



Near the End of  
the interview I  
asked Mr. Simmons to  
comment on some of  
problems faced by a large  
multi-faceted program  
such as the Mayor's  
Committee on Human Resources  
Development.



~~5~~

①

Our basic format on  
Seed of Discontent prior to  
last week involved seeking  
out the voices, concerns and  
causes of discontent of persons  
living in the problem filled  
and conflict ridden world  
of the urban society. Last  
week ~~the~~ we began a phase  
in ~~the~~ our series of programs  
that will involve ~~going~~ taking  
a look at what contemporary  
organizations, agencies, and programs  
are doing to confront and.



and resolve <sup>(2)</sup> the conflict around  
us. What is or is not done  
by those whom society has  
~~been~~ <sup>assigned</sup> this responsibility, ~~to~~

Can itself be a cause of  
discontent. Our country decided  
a long time ago in theory at  
least that at a given point  
in time when problems mount  
~~and~~ beyond the capacities of  
individuals to control or solve  
collective plans & actions  
on the ~~part of~~ part of  
institutions agencies & programs  
must be the order of the day.

~~Last week and tonight~~



of the current <sup>(2)</sup> ~~and~~ programs  
& agencies are not equal to  
the task for various reasons  
or other then they must be  
~~replaced~~, supplemented ~~and~~, Replaced,  
or new designs for ~~social~~ social  
action created; otherwise Needs  
and frustrations will continue  
to mount.

Last week our spotlight  
was on the United Community  
Services of Metropolitan Detroit  
~~on the basis~~ <sup>which allocates</sup> ~~which handles~~ well  
over 20 millions in United Foundation  
teach Drive funds for over a  
hundred ~~social~~ community, health  
and welfare agencies in Metrop. Det.



Based on ~~the~~ <sup>(4)</sup> standards enclosed,  
from ~~the~~ <sup>inner city residents</sup> interviews ~~regarding~~ <sup>regarding</sup> ~~causation~~  
regarding <sup>causation and</sup> ~~causation~~ available research data,  
~~but the~~ we concluded that  
Radical changes were going to have  
to be made by U.C.S. if it  
was ever going to ~~make~~ <sup>move</sup> Molson  
to the real issues & problems  
of urban society in the troubled  
years ahead.

Tonight we turn to the  
programs & services currently  
being rendered by the Mayor's  
<sup>Committee for</sup> Human Resources Development in  
the City of Detroit. This program was  
formerly known as the City's  
total action against poverty



④ Much has been said about urban problems in recent years and it seems clear that housing, housing conditions, meaningful jobs, racism and the development of structures & community organization models that will allow more ~~meaningful~~ meaningful participation ~~by~~ by those locked in ghetto are key areas that must be given ~~the~~ attention. Which of these areas have you been able to work effectively in and which are beyond your capacity to handle under ~~the~~ the present structure of your program.



program — a by product of the  
Nations Declared war on poverty.  
our guest will be Mr. Richard Simmons  
Dir. of the newly named agency.

Much has been said about  
urban problems in recent years  
and it seems clear that housing,  
housing conditions, meaningful jobs,  
Nationalism, ~~and~~ police-community relations  
and the development structures +  
Community organizations models that  
will allow more meaningful  
participation by those locked  
in ghettos are key areas that  
must be given attention. These  
factors should be kept in mind  
as we ~~begin our interview with~~ ~~take a look at this~~ with  
Mr. Simmons.



which are causes of discontent in urban  
society. Indeed if a comparison is made  
between their efforts and those of  
established traditional agencies such  
as those within the United  
Community Services structure

~~of all righted~~ Covered last week ~~they~~  
this relatively new programs  
~~seems to be miles ahead in terms~~  
seem to have a great deal more relevancy  
of ~~attempting~~ to meet the crucial  
problems of our times in ways  
that are relevant to those



David Simmons Dir. of the Mayor's Comm. for  
Human Resources Development

1. Mr. Simmons, Would you give us a

brief ~~the~~ summary & ~~top~~ description

of the structure & thrust of

the ~~Mayor's Comm. for~~ <sup>Dev. of</sup> ~~Human~~ <sup>Resources</sup> at the present time?

(2) What <sup>kind of program</sup> priorities have been set for  
the coming year?

3 After the Civil disturbance in  
Detroit last July some individuals  
& group in the community were  
strongly critical of your programs.  
Do you feel that these criticisms were  
legitimate and what if any  
new elements have been added  
to your program since that  
time.



which are cause of discontent in urban  
society. Indeed if a comparison is made  
between their efforts and those of  
established, traditional agencies such  
as those within the United  
Community Services structure.  
Covered last week, this relatively  
new program seems to ~~greatly~~ be  
miles ahead, ~~then both~~ from the  
point of view of involvement of inner  
city residents in decision making  
about programs that affect their  
lives and from the point of view  
imaginative programming which is  
geared to the ~~relevant~~, ~~the~~ key areas  
~~of conflict & suffering in the~~  
Key Problems of our time.

and this done With a total budget  
of 28 million for the year 1968. ~~in~~

~~spite of the fact that U.C.S. budget~~

Aside from the fact that  
the U.C.S. Budget ~~is~~ of  
better 20 million cover the  
tri-county area, their total  
budget differences at this time  
are not that great. It appears  
that this new program is also  
getting better <sup>value</sup> money for its money  
as well.

There are problems however  
as Mr. Simmons has pointed out.  
These involves restrictions on long  
range planning because of short term  
funding, and funds to Beisel Bldg.



and the inability to involve more  
of the new emerging group in a  
concerted attack on the problems of  
urban life. as opposed to admin.  
of programs however this has  
more to do with the insecurities  
of the american ~~public~~ public about  
community action on the part  
of those at the bottom, a reactionary  
Congress and a generally misinformed  
nation that ill piled up  
by centuries of problems could  
be eradicated in one year and  
at bargain basement prices.



~~On April~~

There have been many  
criticisms from some quarters  
since the series of explosions  
throughout the country last summer.  
There have been charges that programs  
such as the Mayor's Committee for  
~~the~~ Human Resources Development  
merely ~~not~~ heighten expectations  
and inflame tensions conflicts.  
and there has been the standard  
accusation of Wasted ~~Federal~~ tax  
~~fund~~ payers money.

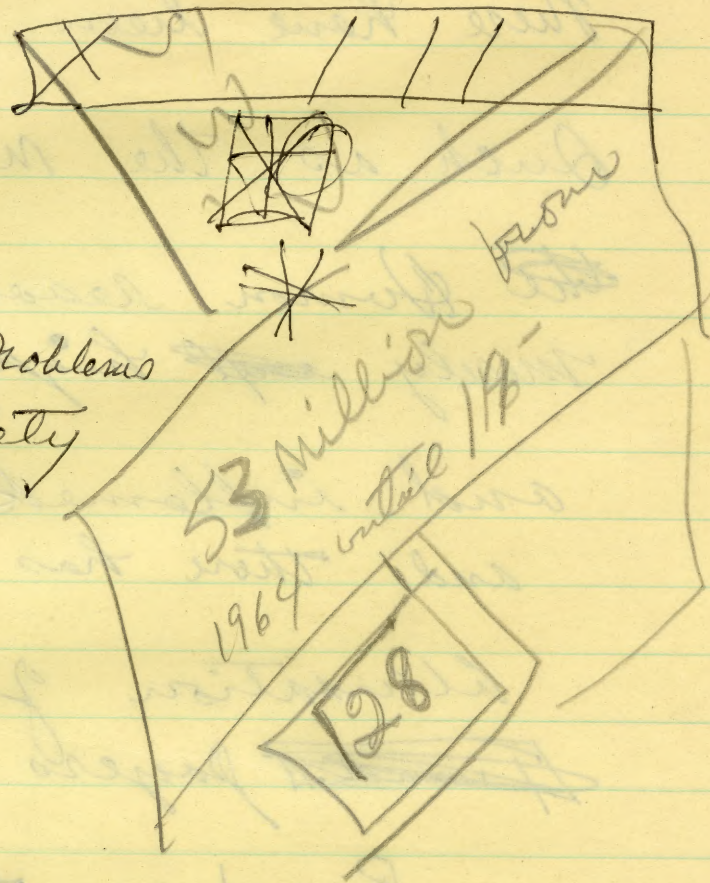
Based on the standards  
that we have evolved from  
those affected by ~~social problems~~  
socio-economic conflicts and

problems and all available  
research the Mayor's Committee for

Human Resources Development seems  
to be zeroing in <sup>most</sup> on the major areas



~~Which~~ Which are causes of discontent  
in urban society. Indeed if a comparison  
is made between their efforts and  
those of established traditional  
agencies such as those within  
the U.C.S. structure they seem  
to be miles ahead in term of  
attempting to meet  
and program for  
the most crucial problems  
facing ~~urban~~ urban society  
today





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